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idealize, and needs to this end art, poetry, superstition, and also true religion. As men believe in the curative power of bread pills, or as the robber thinks the empty pistol is loaded, and the end is secured, so faith in deities is salutary; but it is so in a far deeper sense, for here faith is being, reality. As man feels himself more worthy, his feeling of the dignity of deity increases. The non-ego out of which we arise must somehow have an egoity in it as cause of finite egos. The same is true of belief in immortality which is a remnant of idealism, which modern science or positivism, which eliminates all not an object of sensation, has destroyed. This book, it will thus be seen, is almost exactly in the line of Feuerbach, but far less able.

Die Seele indischer und hellenischer Philosophie in den Gespenstern moderner Geisterseherei. ADOLPH BASTIAN. Berlin, 1886.

The first impression made by this, as by others of the author's works, is confusing. Quotations from great men of all lands and in many languages stand beside the wisdom of Indian chiefs or African magic priests, with no very apparent order or end till the vast method and plan of the author, by which his amazing industry has been animated for so many years, is gradually understood. This is nothing less than to collect all the original and peculiar thoughts of all men everywhere, and to heroically renounce all system-making till these extensive data are mostly in. Meanwhile the latter will be gradually shooting together in a natural order, as by a kind of chemical affinity, and we shall then have a real phenomenology of the human mind. Only when this genetic-comparative method has done its work can the highest of all methods of finding the truth, the speculative, begin. The dream of Hugo, St. Victor and Hegel of a history of consciousness can be realized on a no less broad basis. Such a system of philosophy and religion will rest on the narrow, shallow foundation of acumined individual subjective thought, but will really consist of what is held to by all, always and everywhere.

This ideal invests even outlandish ideas of remote savage races with deep interest, inspired the long study of Buddhism made with the aid of personal intercourse with the pundits of Siam and Birmah, the results of which are presented in the author's works on the "Psychology of Buddhism" and his "Philosophy of Religion," and has made absence of system in his works cultivated as a virtue, because he holds that the true relation of these ideas to each other can only be found when they are all inductively gathered. The object of the present work is to show that modern spiritualistic and theosophic ideas are bequests of undeveloped savage races to the world of modern culture. As Jäger's idea of soul as something which is smelled is met with among many savage races (even animals whose sense of smell takes the place of sight in man perhaps believing in olfactory ghosts, Marville claiming to see in a magnifying glass that the exhalations of friends fused and those of enemies mutually repelled each other), so theosophy is but a recrudescence of a belief widely proclaimed in the twelfth century and held to in some form by many barbaric tribes. Spiritism and "esoteric Buddhism" illustrate the oldest and most widespread of popular superstitions against which Aristotle so vigorously protested, that the soul is something material, apprehensible to vision, smell, taste, touch, or audition, though finer and perhaps smaller than the body.